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Editors: PHILIP BURNHAM, EDWARD SKILLIN, JR.

HARRY LORIN BINSSE, *Managing Editor*; MICHAEL WILLIAMS, *Special Editor*; C. G. PAULDING, *Literary Editor*; JOHN BRUBAKER, *Advertising Manager*.

Singapore and Defense Bonds

IN FACE of military disasters of the Far East and elsewhere, the reaction of citizens must be largely indirect. The citizen cannot appoint himself as admiral or general to plan and lead the successful counter-attack. We must try to determine which are the political elements of the nation's troubles so that we can exercise productively our rights and opportunities as citizens. At best, we can insist that the whole political conception of the war be made more intelligible and can urge by indirect pressure and direct vote that leadership be the best available. The citizen can take up those disappointingly undramatic jobs of the civilian at war: pay his taxes promptly and honestly; buy defense bonds; contribute to the Red Cross and other relief forces, and work for them; follow the rationing and buying and saving and conserving recommendations and rules; work rationally at civilian defense; work hard and honestly at his own job, bearing in mind the possibilities of "conversion" to something more useful; try to be civilized.

The financial side is primarily the civilian's and it is enormously important itself and it has great effect on the whole political set-up of the war and whatever may come afterwards. Apparently we are not getting much farther along in the financial field than in the military and naval. What happens to defense bonds is a good indicator of the whole picture. After January sales were calculated, Secretary Morgenthau expressed disappointment. Only one-seventh of income earners are buying the bonds. We purchased only a little over $1,000,000,000 worth of bonds in the whole month. The lower income brackets were not getting the right and safe proportion of these promises of the government to pay.

Two weeks ago, we recommended in these columns the Public Affairs Pamphlet, "How to Check Inflation." Now we want to add to the bibliography "How to Pay for the War," by Peter Drucker, in the current *Harpers*. This excellent article demonstrates the vital political and social character of the traditionally dull and academic sphere of federal finance. The point we wish to emphasize here concerns the defense bonds and the borrowing to finance the war . . .

> For administrative and political reasons the maximum which we can hope to raise through taxes is one-half of our annual war bill. . . . With borrowing thus unavoidable, the question is how its *political effects* can be minimized. . . . The answer is: by distributing bonds equitably among all classes of the population. . . .
>
> To sum up: financial policy in total war has to offer the lower-income groups compensations and rewards for the very real sacrifices of immediate consumption of industrial goods. In the second place, it has to prevent an unequal distribution of war debt between the various classes. Finally, it has to make possible a rational and deliberate system of industrial repairs and maintenance.

Secretary Morgenthau still hopes the saving and borrowing can be done on a voluntary basis alone—there is not much time left to demonstrate that that is possible.

One Problem Postponed

THE current report of the Cleveland Trust Company finds that proportionately less than one-half as many American workers are engaged in war industry today as there were toward the end of 1918. In the last quarter century, to be sure, mechanical and organizational advances have stepped up the productivity per worker enormously, but this is offset by the astronomical dimensions of present war production goals. Millions more workers—men and women—will be needed to replace those drawn into the nation's armed forces and to man the new armament facilities. So great is the expected demand for workers that the employment dislocation due to transforming such manufactories as auto plants, refrigerator and radio factories into defense plants cannot last long. Due allowance must be made for the training period and whatever transfers of residence are required, but how can idleness of skilled workers in this war be anything but a temporary phenomenon? After the war will come the real employment test. Public works, resumption of the manufacture of important consumers goods and material for devastated lands will provide a sizable labor demand at the outset. Only after that must we again face the unsolved problem of unemployment.

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Brotherhood Week 1942

A PEOPLE at war is subject to impulsions in diametrically opposed directions. There are many things that draw them together—consciousness of of a common enemy, a common task, engagement in a common sacrifice. On the other hand they are drawn apart by wartime hardships, especially when things go badly, when certain neighbors do not seem to be doing their share, when concessions are held by privileged groups. Both factors are reflected in the observance of Brotherhood Week Feb. 15 to 22, once more this year, under the auspices of the National Conference of Christians and Jews. One wishes that there were more tangible results to signalize after more than a decade of sincere, organized human effort in the interfaith field, but such results are by their very nature not measurable. One can be sure, at least, that interfaith relations are far more cordial today. There is something peculiarly appealing to THE COMMONWEAL in the motto of the National Conference, "to make America safe for differences." It is more important than ever now, with so much of what we mean by the term, democracy, at stake, to be able to disagree over present complexities without thereby becoming enemies. This holds for political differences as well as for the more basic disagreements in the field of religious convictions. If the annual observance of Brotherhood Week is to mean something more than a series of friendly gestures, we must implement these brief periods of good feeling with some solid cooperative efforts on specific tasks.

"As If by Magic"

THE MISTAKE in the approach of birth control to the problems of population and sustenance is not only material but, and chiefly, moral. It is therefore not an extraneous error, but inherent in the basic philosophy of the movement, and in consequence it appears in almost every word spoken by any one of its advocates. An instance is supplied by the meeting held last week of the National Committee for Planned Parenthood as part of a campaign to raise a fund of $600,000—nor do we refer to the presence at the meeting of a six-year-old contributor to the cause, though such an offense against propriety sheds a telling illumination. We are speaking of the address made by Mrs. Vincent Sheean, wherein she is reported by the newspapers to have enunciated the principle that a higher birth rate does not benefit society financially. "This would be true," she said [runs the *Times* account], "if the additional number of customers had sufficient purchasing power." Exactly. It would be true. Dealing with such blindness and disproportion as this, the helpless mind invokes the aid of the great Chesterton. "There is a neatness about some people's nonsense," he once wrote. "They seem to miss the point as if by magic." There are two factors involved here: one, human life, of worth and significance beyond computation; the other, economic adjustment, of purely ancillary rank and meaning. Therefore (runs the birth control argument), if the second factor has stopped functioning properly, the remedy lies in attacking the first. Whatever adjustments must actually be made to a wrongly operating economic system in the case of the individual family—and the Church deals explicitly with that matter—there remains the problem of complacent materialism represented by this type of reasoning. No one questions that many birth controllers are actuated by compassion and good will. But we do say that her posing of the problem this way, without apparently a tremor of consciousness as to what it was she was really saying, is deeply significant of the moral lack behind the movement for artificially restricting births.

New Hope in Cancer Experiments

IN THE FACE of the extreme caution displayed by the two groups of American physicians and scientists announcing the important results of the latest cancer research, it becomes the layman to speak with special soberness. And yet it also becomes the layman to express, to the extent of his understanding of this research, his very real gratitude. It has been established, apparently for the first time, that a substance (biotin) widely present in normal foods and essential for the proper functioning of living matter, has under certain abnormal conditions a direct effect in promoting cancer. Heretofore cancerogenic agents were found only in some coal-tar products and synthetic chemicals; now it is known that biotin, belonging to the widely advertised B-vitamin group and recently discovered to be necessary to all animal life, not only is present in large amounts in cancerous tissue, but will actually, in a majority of cases, "break through" the protective diet checking the operation of cancer-producing agencies. It is also known that one of the commonest foods, egg white, contains a substance which neutralizes biotin. Thus the factors in what may prove a mighty discovery are already at hand. So far the experiments have been conducted on animals. But once their meaning has been verified and crystallized, there seems no reason to suppose that they will not be extended. There is hardly any sufferer from this scourge, we think, who would not rejoice to lend himself to treatment, whether dietetic or otherwise, along the lines suggested by these discoveries. Such treatment may not halt the individual doom, but it will give the doomed one the rich spiritual satisfaction of using his own death to help others live.

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Positive Talk

IN RECENT months there have appeared in these pages a considerable number of paragraphs concerning relations between whites and Negroes in the US. These have been prompted by specific happenings: disturbances in our armed forces, a lynching in Missouri, the blood bank policy of the Red Cross. Such things deserve protest piecemeal, but, as must be evident to everyone who reflects on the matter, they are only superficial symptoms of a deep-seated disease. To deserve the right to protest, one must also, from time to time, make positive suggestions for the cure of the basic affection; to do otherwise would be as silly as reproaching a sufferer from small pox for having a lot of pimples.

What is the disease? Like many diseases of the body, it has its psychological (indeed spiritual) aspect and its more purely physical aspect, with both interacting, so that the one aggravates the other. The first is that irrational antipathy felt by a great number of white Americans for Negroes. This is something very deep-seated in the consciousness, and has no perceptible connection with men's reasoning processes, although the latter are certainly used to bolster it up with every imaginable sort of argument. It is closely related to our folk ethos, our group mores: there is only one thing we can assert positively about it—it is neither innate nor biological, but rather social, tribal, primitive. That it is not innate is an observable fact: children do not acquire it until they begin to assimilate the attitudes of adults. That it is not biological is indicated by the fact that American Negroes almost universally have some white ancestry. And luckily there are a certain number of white Americans who are indifferent to this feeling, indeed in many cases find the feeling so foreign to them that they have no patience with those in whom it is acute.

We have then, a body of thirteen million citizens who inspire sentiments of aversion in a great body of their fellow citizens. Furthermore, and partly because of these feelings, partly for historic reasons, these thirteen million Negroes live under sub-average economic and social conditions—the *physical* aspect of the disease. They have the utmost difficulty in getting jobs, even when the President of the United States says they must have their share of jobs on defense contracts. They have to pay excessive rents for terribly overcrowded dwellings (if they live in the city) or are kept at pauper levels if they live in the country. The services society provides for all citizens—schools, hospitals—are provided for them far less generously than for others. Since the Civil War these conditions have tended to become worse in terms of economic opportunity; the Negro population is still isolated from the rest of the nation's life, pushed back on itself. This process, in turn, has tended to increase the irrational antipathy which in part occasioned it.

On very broad terms, that is the two-headed disease. On equally broad terms, what cure is indicated? No social phenomena have deeper roots than those which are tribal and irrational. They anchor themselves in men's characters below the level of consciousness, and hence are not subject to attack by debate; they crop up, recur like suckers on a grafted fruit tree, no matter how often and how radically you prune them away. In the individual case there seem to be only two cures: a long period of demonstration *by experience* that they are irrational. Thus white workers who actually work with Negroes in time lose any feeling of antipathy for them. The second cure is by religious conversion, a conversion of the sort which led the proud Jew Saint Paul to say that there is neither Jew nor Greek. But these cures are difficult to effect, the second particularly, and the first *assumes* that the physical aspect of the disease has already been partly cured.

It is the physical aspect, then, which must most directly concern the physician. What can be done about this? Given the fact that there are a considerable number of white Americans who have the incalculable asset of indifference to race, whether by their merit or by their good fortune, the social doctor's first problem would seem to be to enlist the active support of such people in trying to attack the disease at its physical level. That is essential, for we cannot make progress with "Nigger haters" as our tools, and the trouble is that most of those who are indifferent to differences of race are likewise indifferent to the problem of race. Such blanks must be sharpened into chisels. And each of them will find cutting work ready to hand.

What can such a man do? Suppose he is a member of a trade association. He can work to make it a practice of his trade to give Negroes their just share of jobs. Suppose he is a lawyer? He can till this field of charity, defending the legal rights of fellow citizens who often do not dare even to exercise their rights. Suppose he is a member of a union. He can use his wits to persuade his local to accept Negro members. Suppose he is a politician. He can effect the passage of municipal legislation which will make overcrowding like Harlem's impossible—and put teeth into its enforcement. Suppose he is a priest. . . . It would perhaps be improper to point out what he then could do; much is self-evident in the great work a few priests and saints have done.

The proper cure, then, is to graft the healthy wood onto the tree that is diseased. Even this cure can fail, but it is the only one we have, and we would be falling short of plain duty if we did not do everything to use it, and keep on using it, as long as we have the strength and the power.

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The Church and the Spanish State

Facts, Documents
Personal Experiences

By Wilhelm Solzbacher

SPAIN is the only country where the words *Catholic* and *totalitarian* appear side by side in constitutional law. Such is the case in both the Unification Law (*Decreto de Unificación,* April 19, 1937) and the Charter of Labor (*Fuero del Trabajo,* March 9, 1938), documents which were obviously drafted in a hurry and by persons so keen to copy Berlin and Rome that one passage in the Unification Law begins by justifying itself with the words: "As in other countries of the totalitarian régime, so now in Spain . . ." Just imagine a law in the United States or Great Britain or Switzerland saying: "As in other democratic countries, so now in ours . . ."

But there is the special stress on the Catholic character of phalangist Spain. The preamble of the *Fuero del Trabajo* states: "Renewing the Catholic tradition of social justice and high humane sentiment . . ." Although one might gain the impression that there are many things in Spain which are not up to the standards of the "Catholic tradition of social justice and high humane sentiment," the fact remains that this is the officially accepted formula.

Mussolini, too, says once in a while that fascist Italy is both Catholic and totalitarian, but generally he likes to keep the two things separate. The Church has never left it in doubt that, while not necessarily condemning the word *totalitarian,* it objects very definitely to what that word means to most of its ideological and political advocates. When the Secretary of the Fascist Party, Giurati, said in a speech in Milan that after all the Holy See had concluded a concordat with the totalitarian régime, Pope Pius XI replied by his letter of April 26, 1931, to Cardinal Schuster of Milan, from which I quote the following sentences (italics mine):

> We have not given up and shall never give up our endeavors to defend Catholic Action, which has to *save Christian life from the invading neo-paganism.* . . .
>
> We have concluded a pact with a totalitarian régime and state? We believe to understand those words in the meaning that *for everything that belongs to the competence of the state,* according to its proper nature, the totality of the subjects of the state, of the citizens, must submit to the state. Such a totalitarianism, which we might call *subjective,* can certainly be attributed to the state. *Matters would be quite different for an objective totalitarianism,* which would mean that citizens must obey the state and depend on it for the totality of what is or may become necessary for their whole life, whether individual, domestic, spiritual or supernatural.
>
> *A totalitarianism of the régime and the state which would claim to include even the spiritual life would be a manifest absurdity as an ideology, and a real monstrosity if translated into practice.*

Two months later the encyclical *Non abbiamo bisogno* accused fascist youth education of *"a real and entirely pagan statolatry."* In fact that is what totalitarianism practically amounts to in all countries, with some mitigations caused by Christian traditions and other circumstances.

Berlin in Madrid

There are certainly many native elements, good and bad, in the *FE* (the initials of *Falange Espanola* from the Spanish word for "Faith," which gives a splendid pretext for certain people to refer to their doctrine as a "faith"); and the phalangist "ideology" is far from being a complete system of political and social philosophy. The two groups which were amalgamated in the FE—the national syndicalist revolutionaries and the conservative Carlist *requetes*—were almost diametrically opposed to each other in temperament and ideas, and this difference continues to exist behind the scene. But there can be no doubt that conservative influences are on the decline and that the extremists of a totalitarian ideology inspired by German national socialism have made alarming progress. They are very strong in the party machine, the press, the radio, the phalangist youth associations (*Frente de Juventudes*). I do not want to say that it actually controls them, but the influence of Hitlerism is enormous, and German propaganda is active in all fields. Do Spanish Catholics, including the hierarchy, realize the danger and react against it? The answer is "yes," and to show this is one of the main objects of this article.

"Cultural collaboration" between Hitler Germany and Franco Spain was established as early as 1938 in a treaty providing for frequent exchanges of professors, students, artists, study delegations and so on. Everybody knows what that means. Large numbers of Spanish boys and girls who hold leading positions in the phalangist youth groups have toured nazi Germany, at Dr.

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Goebbels's expense and chaperoned by Baldur von Schirach's ablest guides, and come back full of enthusiasm. Carefully picked Hitler boys and girls were sent into Spain to make propaganda for Rosenberg's pagan ideology. German "institutes," "houses," "information centers" and so on were founded in Spain. The Spanish press is inundated with news and picture releases and lured with well-paid advertisements and free trips in Germany for the editors.

Instead of attempting to give a complete survey of "cultural collaboration" between Berlin and Madrid, let me just reproduce the chronicle for a period of about one month during the last summer:

> *June* 8. Arrival of a numerous delegation of Hitler girls in Madrid. They are on a lengthy "study tour."
> *June* 10. The Hitler Youth delegation visits the tomb of José Antonio Primo de Rivera. A very solemn ceremony.
> *June* 13. Professor Suess, of the University of Berlin, lectures in the Instituto Francisco de Vitoria on the subpect, "The Evolution of Law in Germany since 1933."
> *June* 20. Newspapers in Germany and Spain announce plans for a great German-Spanish music festival to be held at Bad Elster, Germany.
> *June* 26. Professor Heinermann, of the University of Muenster, is appointed president of the new permanent institute of German culture in Madrid.
> *July* 5. In Madrid the Asociacion Hispano-Germana is founded with the object of cultivating friendship between nazi Germany and phalangist Spain. General Moscardó, famous defender of the Alcázar of Toledo, is made chairman. Immediately before this, General Moscardó was appointed supreme commander of the Phalangist Militia.

Just think of that nazi lecture in the Instituto Francisco de Vitoria. In an institution named after the Spanish Dominican who became the founder of international law and one of the greatest pioneers for the recognition of ethical standards in the behavior of princes and nations, an envoy of Hitler and Rosenberg was allowed to preach a doctrine based on moral nihilism and the absolute supremacy of brute force, something diametrically opposed to everything Francis of Victoria stood for.

The press and the radio

The Spanish press, at least the more popular dailies and periodicals, is largely under German influence, particularly since the law of May 20, 1941, transferred the government's press and propaganda services, which had been under the Ministry of Home Affairs, to the so-called "Vice-Secretariat of Popular Education" of the *Falange*. The official news agency is nazi-controlled and in many respects not more than a sub-station of the DNB. All foreign news appears in the presentation desired by the Axis. The nazi Embassy in Madrid and the German Information Center, which occupies large and beautiful offices at No. 42 of the Calle Alcalá, are very active. Spanish newspapers are poor and have few advertisements. So ads from German firms and from Dr. Goebbels directly are very efficient in winning the all-out support of the press. When I was in Spain, in July and August, 1941, dailies and periodicals were publishing a series of very cleverly worded advertisements under the title "Our New Continental Europe" with "geo-political" propaganda in the form of pictures, statistics, graphic layouts, etc., about Hitler's "New Order" which would exclude all "non-Continental," i.e., British and American, influences, would entirely dominate Africa and assign a particularly important rôle to Spain, the "natural bridge between Europe and Africa."

Another regular item among the paid advertisements in the Spanish press is the program schedule of nazi news and propaganda broadcasts in the Spanish language. These are numerous and extremely well done. Dr. Goebbels uses not less than eighteen radio stations for his Spanish broadcasts, four powerful long-wave stations (Allouis and Bordeaux-Lafayette in Occupied France, Alpensender in Austria and Prague in Bohemia) and fourteen short-waves (DJA, DJC, DJE, DJP, DJQ, DJW, DJZ, DXB, DXM, DZC, DZD, DZE, DZH, X). The four long-wave stations work all at the same time, while 4, 5 or 7 short-waves broadcast in a chain, so that listeners can tune in to wherever the reception is best. German news bulletins and talks in Spanish add up to six hours a day, 5¾ hours on Sundays, i.e., 41 hours 45 minutes per week.

Catholic Action magazines have tried to counterbalance this nazi propaganda by publishing regularly the time schedule of the Vatican radio. But—the Vatican has no long-wave (most receiving sets in Spain have no short-wave part), uses only one wave-length at a time, which is not always easily received, broadcasts 15 minutes a day (and every fifth Sunday) in Spanish for Spain, twice a week a half-hour for South America, twice a week a half-hour for Central America, and once a week 15 minutes for the Philippines. That is altogether 3 hours 45 minutes a week. Since last spring, comments on current world events, nazi paganism, etc., have been discontinued under fascist pressure. (French Catholics used to say: "Mussolini's cannon proved to be stronger than the canons of the Church.") In Spain as well as elsewhere the Vatican radio can play only a small part in warding off the pagan propaganda of the totalitarian networks.

There is of course much anti-Jewish propaganda in the nazi-inspired press, although there are practically no Jews in Spain, and there are vicious attacks on so-called "political Catholics," who are accused of being allies of bolshevism.

It has frequently been alleged that the Spanish censor has suppressed all news about the persecution of the Catholic Church in Germany and the nazi-occupied countries as well as the statements

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of the Holy Father about the anti-Christian character of racism and national socialism. Even the encyclical *Mit brennender Sorge* is said to have been banned in Spain. These allegations are only partly true.

When the encyclical *Mit brennender Sorge* appeared in the middle of the Spanish Civil War, it was not mentioned in the daily newspapers and the popular periodicals in Franco Spain, but it could be reproduced and commented upon in *Razón y Fe,* the magazine of the Jesuit Fathers, and possibly in other ecclesiastic publications. It was frequently referred to on the radio and the press of the "Reds" who occupied one-third of Spain at that time, so that most educated Spaniards heard about it. It was later published in the collection of encyclicals edited by the Reverend Joaquín Azpiazu, S.J. ("Direcciones Pontificias," Madrid, 1940), and as a pamphlet in the series of the Spanish Catholic Youth Association (*Jóvenes de Acción Católica*). Large extracts appear in Father Azpiazu's "Anuario Social de España" (Madrid, 1941). So all priests and lay leaders of Catholic Action should know it or at least know about it. It is true, however, that the subject is still entirely taboo in the popular press and that the weekly newspaper of the Catholic Youth Association, *Signo,* which while continuously recommending its pamphlet editions of other encyclicals, never mentions the fact that *Mit brennender Sorge* is also available in a Spanish translation.

As there are still many priests (Basque priests) in Franco's prisons, news about the incarceration of priests in Germany, Poland, Holland and so on does not make too deep an impression in Spain, so long as those priests can be referred to as representatives of "political" or "Leftist" Catholicism. Most Spaniards have heard about conflicts between the Church and the state in Germany, but in a rather general way. The nazi-inspired press has published denials of the existence of a real persecution, with declarations from those three or four German, Polish and Dutch priests who are not ashamed to work for Dr. Goebbels. The nazis sent also a Slovak professor to Spain, and he lectured in many cities, praising the Christian character of the Third Reich and Hitler's friendly attitude toward the Church. At that time the Vatican radio (it was in the winter of 1940-1941) broadcast a statement saying that the allegations of the Slovak professor were entirely incorrect. I have seen the text of that Vatican statement in the stenographic record of the French bulletin, but have no doubt that it was made in Spanish, too.

I think I should say a little more about the "Anuario Social de España," published in July, 1941, by the *Fomento Social* (formerly *Estudios y Acción Social Católica* and *Cultura y Acción*), of which Father Joaquín de Azpiazu, S.J., is director and Father Soler de Morell main editor. That volume of 856 pages is probably the most remarkable Catholic publication to appear in Spain in a long time and was planned as a handbook for all people interested in social action. It contains information and documents about the Church, the Spanish state and the *Falange,* with a very strong accent on the social teachings of the Popes and on the Catholic character of the Spanish nation. Phalangist extremists will probably not like it, and I am not sure whether the delay in its publication (it was to come out much earlier) was not partly caused by the political censor. At any rate, one of its objects was certainly to combat the invasion of pagan nazi ideas by a clear statement of the Catholic position. Here are some of the documents one finds in it:

> (A) On pages 49-53 long extracts from the encyclical *Mit brennender Sorge,* mainly those chapters and passages where the Catholic *doctrine,* as opposed to nazi heresies, is developed. Those sections which speak about the actual persecution, the treaty-breaking practices of the nazis, etc. (i.e., chapters 1, 9, 10, 11 and the conclusion), are omitted.
>
> (B) On pages 53-54 the *Syllabus* of the 8 condemned nazi theses (Roman Congregation of Seminaries and Universities, April 13, 1938).
>
> (C) On page 132 the last condemnation of sterilization as a measure of applied eugenics (Congregation of the Holy Office, February 24, 1940).
>
> (D) On page 802 the Vatican's condemnation of mercy killings (Congregation of the Holy Office, November 27, 1940).

There are no comments on documents B, C and D, and there is no mentioning of the fact that they refer to what is happening in Germany. But many, if not most, readers will not ignore what is meant. There are of course many other documents, including all the pronouncements of Pope Pius XII about this war and the coming peace, about the idolatry of state and brute force, about the Christian education of youth. In other words, in spite of the necessary caution in regard to the powerful country which controls the "New Order" to which phalangist Spain professes allegiance, the *Anuario* contains plenty of antidote to the nordic poison which threatens Spain continuously in the form of totalitarian ideologies.

Several Spanish bishops have warned in their pastoral letters against the dangers of statism. They did so in very moderate terms and without direct reference to the *Falange.* But in a country which has been for years under strict censorship, such statements sound much stronger than they would elsewhere.

Very serious efforts have been made to protect Catholic Spain from such aspects of biological materialism as sterilization laws, racist youth education, sexual and marriage "reforms" for the alleged purpose of "improving the race." Father Peiró, S.J., one of Spain's most famous Jesuit preachers, is particularly active in this connection.

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On August 23, 1941, *Signo*, the weekly paper of the Catholic Youth Association, published extracts from a lecture which he delivered before a conference of physicians in La Coruña. It contains very outspoken words on Germany's pagan race legislation and the whole racist conception of sex, marriage, eugenics. It is true, Germany is never mentioned expressly, but probably none of the doctors who were present could misunderstand the matter.

"The moral order in international society"

One of the most active auxiliary groups of Catholic Action in Spain is the Catholic National Association of Propagandists (*Associación Católica Nacional de Propagandistas*). It has existed since 1909 and is composed of intellectuals and professional people. In 1940-41 its study circles had as their subject a very timely topic, "The Moral Order in International Society." The results of those studies were published on August 15, 1941, in the half-monthly magazine *Ecclesia*, the central organ of Catholic Action in Spain. The findings are formulated in fifteen theses which make not the slightest concession to the totalitarian school of thought. I believe those theses to be an extraordinarily important document. With the exception of one or two minor points which might have had a different wording elsewhere, there is nothing in it that could have been said in better terms in any other country. The document is too long to be reproduced here in its entirety. Here are some of the theses:

> I. International society which binds nations together with legal ties *exists* by natural law, in so far as all peoples are united among themselves as members of the universal human family, although its perfect positive organization has not yet been achieved.
>
> VII. International union must be based on two principles of natural law: the substantial equality of the human race, of all individuals and peoples, and the mutual interdependence and solidarity of the nations, which make themselves felt with more weight every day. These principles are eminently Christian and are made more perfect by the supernatural law of Love.
>
> IX. *Certain contemporary political principles* constitute an *obstacle* to the positive organization of international society, e.g., the theory of *national power politics*, i.e., the nation as the supreme value among all human values; the theory of *racial superiority*, i.e., the existence of a superior race, to the domination of which everything must be sacrificed; and finally the conception which attributes to the *state* an *unlimited authority*.
>
> X. The states as members of the community of nations must conform in their behavior to a universal law of morality, the natural law on which international law is based, and must not let it be pushed aside by the interest or advantage of any one nation or by the so-called law of force.
>
> XI. The deepest root of modern wars lies in the violation of natural law, originated by greed and the will to perpetuate power once acquired. All nations have the right to live and to grow, but in their development and their possible differences the nations should not break the unity of the human kind, but enrich it and embellish it.
>
> XIV. The new international order must bring collective recognition of the ideal of Christian brotherhood, of loyalty in the observation of treaties, of respect of the divine law of universal morality, and must consolidate itself by means of a new social order and a new legal and economic solidarity between the nations.

Together with the Very Reverend Máximo Yurramendi, Professor of Dogma in the Seminary of Madrid, the drafting committee was composed of some of the most famous scholars of the University of Madrid, namely, Mariano Puigdollers, Professor of Philosophy of Law, Antonio Luna, Professor of International Law, Juan Contreras (Marquis of Lozoya), Professor of History, Fernando María Castiella, Professor of International Law, Joaquín Ruiz-Jiménez, Associate Professor of Philosophy of Law. Spain's universities have not yet been conquered by the disciples of Rosenberg, Haushofer and Banse.

It may also be fair to mention that, while "cultural collaboration" is on the whole a one-way business, which brings nazi propaganda into Catholic Spain, but no Catholic propaganda into nazi Germany, there is at least one example where a Spaniard giving a lecture in Berlin attempted to tell his listeners truths which they do not hear frequently. That man is Jesús E. Casariego, editor of *El Alcázar* and former vice-chairman of the Catholic Youth of Asturias. He was invited to lecture in the Ibero-American Institute in Berlin on "Humboldt and the Spanish World," a very harmless subject. In fact, according to *Signo* (August 16, 1941) Casariego explained his interpretation of "hispanidad," based on Saint Augustine's "Civitas Dei." He stressed the unity and the brotherhood of the human race, quoting Ojeda who told the Indians in 1509: "God, Our Lord, who is the only and eternal Creator of Heaven and Earth, created one man and one woman from whom you and I and all human beings, who have lived and will live, descend." Then he quoted Saint Paul and again Saint Augustine (whom Hitler's official philosopher calls "the African bastard") and Spanish theologians, none of whom can be considered as a forerunner of totalitarian ideologies.

Obscure warnings

Any reader of Spanish Catholic magazines and newspapers will be impressed by the frequency of warnings against dangers to faith and morals, which are described in a rather general and vague manner. Authors write against something which they cannot or dare not define precisely. Whenever something German is criticized, it is done with extreme caution. Take for instance this film review by José Cano (*Ecclesia*, September 1, 1941):

> "Music and Love" is a German film which tries to compete with American movies of the revue type. As is usually the case in this class of productions, the plot is of little importance, and everything is just a pretext for the exhibition of gorgeous scenarios in which a group of girls

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> has to sing and to dance in complicated figures. . . . The picture, well presented in its exterior setup, is not recommendable because of its coarse and lascivious traits.

Under normal circumstances the last sentence alone would have been sufficient. The same issue of *Ecclesia* contains what I am inclined to call a Cassandra article by Father Félix Garcia, entitled "Ne quid nimis" and full of obscure allusions and somewhat surprising examples where names are called. "It is important to avoid equivocalness and confusion," he says in the beginning, and then, "If one studies thoroughly the genesis of our tragedy, one will find the origin of the poison which penetrated into the soul of the masses not only in the inundation of Spain with Russian literature and in the filthy, pornographic and pamphletarian press, but also in newspapers and magazines which had an elegant intellectual aspect." Father Garcia mentions the daily newspaper *El Sol,* the *Revista Occidente* and *Cruz y Raya,* "pseudo-Catholic, ambiguous, with its Communistoid tastes and its tendencies of political Catholicism, without morality and discipline." Later he criticizes Ortega y Gasset: "In spite of all his talent and good will, one has to see the almost complete absence of religious vibration, of spiritual attitude, of Christian elevation in Ortega y Gasset's works. He is interested only in culture as the perfection of the individual in itself, without other ties than those which bind it to this transient world. *When he refers to God, to religion, to Saint John of the Cross or to Fray Luis de León, it is for reasons of literary refinement or sport. Nothing more.*"

It seems rather superfluous to attack a magazine like *Cruz y Raya* which disappeared long ago —it had much fewer faults than it is accused of now, and qualities which hardly any Spanish magazine of today possesses — but Father Garcia's formulas would apply perfectly to certain phalangist writers and journalists which it would be impossible or dangerous to hit openly. They are "pseudo-Catholic, ambiguous, with their nazi sympathies and their tendencies of political Catholicism, without morality and discipline. . . . One has to see in their works the almost complete absence of religious vibration, of spiritual attitude, of Christian elevation. . . . When they refer to God, to religion, to Saint John of the Cross or to Fray Luís de León, it is for reasons of political-historical argumentation, for literary refinement or sport. Nothing more."

This article tries to show that the totalitarian danger, partly represented by direct nazi influences, is very real in Spain, but that Spanish Catholics do not ignore it and react by studying and spreading those truths which are particularly threatened. Is the Catholic defense adequate and strong enough to meet the danger? My information is too incomplete to allow me to answer that question. It is sufficient for the statement that by no means all hope is lost.

Inroads of the Bourgeois Spirit

How it can and has corrupted men's hearts and minds.

***By* H. A. Reinhold**

THE NINETEENTH CENTURY has been called the "bourgeois century." In Marxian terminology a bourgeois is a member of the present ruling class. However, this term has been adopted by Christian writers and has been filled with new meaning. It has been freed of its solely materialistic Marxian connotation and, by confronting it with the Gospel, the tradition of our Church and the standards of our saints, we find it now in books of such Christian writers as Jacques Maritain, Gilson, Christopher Dawson, Karl Adam, Romano Guardini and many other Catholic American and European writers.

The bourgeois is a person with a negative prefix. In the sphere of morality it is the person who puts respectability above a genuine integration of Christ's principles and natural moral law into his or her personality. The bourgeois is the unheroic man who scorns the *extraordinary* ways of Christianity as being the *extravagant* way of fools. Sociologically the bourgeois has a *middle class mind,* even if he belongs to the highest or lowest income group of his town or city. Here again civic respectability, keeping up with the rest, is his characteristic mark. A bourgeois is a *surface* man who is more concerned about the *conventions* of polite life than truth, honesty and genuineness. The bourgeois is *uncreative* and suspects genius as dangerously disturbing. The bourgeois wants *safety,* safety in every respect, financial, political, social and moral. His greatest delight is *mediocrity, efficiency* and *respectability.* The bourgeois's

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father is *puritanism* and his mother is the *acquisitive* spirit gradually unleashed and enthroned in the period of transition from the thirteenth to the sixteenth century. It is no mere coincidence that its rise coincides with the destruction of feudalism, the beginning of capitalism, with the secularization of Christianity after the thirteenth century and the growing individualism of the so-called *devotio moderna*. All nations have given their contributions to this then new man, now on the wane, called bourgeois, especially the wealthy nations of North and West Europe and North America.

Only in one field the bourgeois shows a sort of heroism, in the field of his *economic endeavors*, which is an unspiritual, material and thoroughly secular sphere of life. The bourgeois is a person adoring the means and forgetting or ignoring the end, being concerned about a smooth life and disinterested in a true life, confounding good manners and virtue.

This bourgeois spirit has thoroughly conquered Protestantism. But don't let us mislead ourselves; it has vastly conquered our own Church, affecting the minds of clergy and religious as well as the laity. Great saints have rebelled against it, Saint Francis of Assisi, Ignatius, Clement Hofbauer, Saint John Vianney. Others have tried to find a compromise. Saint Francis of Sales and Saint Teresa of Lisieux, although themselves heroically un-bourgeois, tried to help others to be children of their period and saints at the same time.

I can only skim the surface in a short paper. You can read all about the bourgeois spirit in Christopher Dawson's, Maritain's and Berdiayev's analysis. Or, if you want a violent antidote, take refuge in Léon Bloy and Georges Bernanos. Non-Catholic rebels against these symptoms and the evil are D. H. Lawrence, Walt Whitman and André Gide. The non-Christian classic of the bourgeois age in its last decay is Thomas Mann who, however, tries to free himself of its shackles. Among believing Protestants Soeren Kierkegaard and Karl Barth are the leading rebels against ossification and evacuation of their Protestant form of Christianity. Cardinal Newman was one of the earliest critics among Catholics. His caricature of the "gentleman," so often misquoted as if it were an ideal for Christians, is a biting sarcasm of the respectable, gentle and polite bourgeois. Marchenoir in Bloy's novels is the opposite and Saint Jean Vianney, the "Curé d'Ars," his living counterpart.

If you look for documentation of the bourgeois inroads on Catholic spirit, you can easily find them out. Often it is only a straw in the wind, but it shows whence this wind is blowing. All this is a wonderful proof for the divinity of the Church, which is the Body of Christ and has for its soul the fiery Spirit of Pentecost. If the Church as such survived the chilling breeze of bourgeois secularism, of bourgeois mediocrity, of unheroic respectability, it will certainly conquer the crass materialism of nazism and the distorted heroism of communism with its cast-iron pattern for social justice.

The arts

Before we try to uncover our bourgeois attitude in the field of literature, let us pass in review other fields, the arts, for instance. Three hundred years longer than the others did the Catholic Church resist. But then it happened. Is there anything more drab and uncreative than a nineteenth century church building? It is either a replica, or an imitation, or a substitute. And when it is genuine, it is bloodless, timid, respectable, unheroic and puritan. You want proofs? Take a trip through Europe or the East of this country to see the imitations of churches of the fifth, eleventh, thirteenth, sixteenth and eighteenth centuries, all built by a timid, undaring, sterile generation of imitators, masters of imitation and make-believe, longing for the better past and fearing the present and future. These latter two are insecure, and insecurity is a terrible thing for a bourgeois. He can insure his teeth, his eye-glasses and his offspring against almost everything but not against historical changes. Therefore he fears and hates them. He wants no risk and stays with the recognized things of the past. Yet ossification is as opposed to dynamic Christianity as matter to the Holy Spirit.

If it is not a replica, or an imitation, it will be a substitute in the bourgeois spirit — an inane, cheap, plaster statue, a commodity for religious use, as spray guns and paper towels for household use. Now even 5c and 10c stores sell rosaries, machine-made crucifixes, pictures and statues from the assembly line. Since religion has been banned secretly and by unadmitted conspiracy from the realm of reason, where it might clash with science and cause perilous situations as doubts, we —not the Church, thank God—but we average clergy and laity have relegated it to the realm of emotion and morality. Our slushy prayer books, our sentimental "drippy" hymns, our inane and emasculated statues, our wordy and voluble popular devotions give us ample proof of the tremendous change. A better man than I has said a few honest words about this, Father Couturier, O.P., in THE COMMONWEAL. Canon law, dogma and liturgy seem to be the only firm dykes of our Church which stem this ghastly, murky flood. But to the bourgeois these three are mere distant beacons in the dark, preventing shipwreck. Not by any means are they the atmosphere he breathes continuously, because they are strong, dangerous, heroic things demanding sacrifice and surrender.

Somebody might point out that others have

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said that at no time Catholics were so disciplined, so obedient, so apt, e.g., to see in canon law almost a modern version of the Gospel—and to confound Ethics with religion. Does that contradict my previous statements? By no means! The confound ethics with religion. Does that contra- religion is very bourgeois indeed; morality is only a part, a result of religion. Moralism is watered-down religion, pragmatism, belief in action without the rich soil on which it should grow—being. Discipline goes well with mental sterility and laziness. Is there anything more disciplined than the Nazi and Communist Parties? The Christian virtue of obedience may result in discipline, but it does not start with it. There were saints who were obedient, but not disciplined. Father Chisholm in "The Keys of the Kingdom" is an illustration of what I mean.

Literature

In the field of literature we find the same bourgeois, negative attitude, the same timidity.

When the great Norwegian writer, Sigrid Undset, won the Nobel Prize a dozen years ago and when we Catholics found out that one of our co-religionists had been honored for a novel with a decidedly Catholic subject, medieval at that, we began to read her book, "Kristin Lavransdatter." But what a shock we received! What an outcry we had in the Old Country! Why, this newcomer in the Church had described sin in her novel! She had described priests in it who were weak and sinful. She depicted a scene of seduction. Her language was crass and crude. She dealt with adultery, murder and deception. She gave a picture of the middle ages which showed that it was by no means just and purely the Age of Faith, the glorious Golden Age of the Church, but also an age of unrest, rebellion, doubt, sin and ecclesiastical and secular corruption. What a disappointment! How unwise in view of the fact that non-Catholics get all "the dirt" about the middle ages!

This was a general reaction of the respectable majority of Catholics. Only a few people thought differently and expressed themselves favorably. At the same time the fact that a Catholic writer and a recent convert was acclaimed as Norway's greatest writer was gladly accepted by her fellow-Catholics, yet with certain misgivings.

A strange phenomenon! Around 1900 a courageous layman, Karl Muth, founded a magazine for intellectual Catholics in which he has been fighting ever since for a liberation of the Catholic mind from its "ghetto spirit." He has only partly succeeded. In France the literary revival has accomplished the task of destroying a merely defensive, negative and apologetic attitude of Catholics in their literary and cultural effort. But on the whole the old attitude still prevails. Peter Wust said fifteen years ago that Catholics have left their ghetto and returned to the open country as full fledged citizens. Romano Guardini almost twenty years ago coined the phrase that Catholics felt an awakening of the Church in their souls. The liturgical movement together with the patristic and Thomistic renascence seemed to inaugurate a drastic, healthy change in our contemporary Catholics. The literature and art being produced display a new and richer life before the Catholics of our time, but it has not reached wider circles.

Is it not significant that writers like Kate O'Brien and Graham Greene are hardly known among Catholics, while "The Keys of the Kingdom" and other inferior quality books become best sellers?

Kate O'Brien's latest book is the "Land of Spices." Its hero is a religious who has entered her order at an immature age. She suffers a terrible shock through the cruel disappointment about her admired and beloved father and flees from this hideous experience into the shelter of the convent making a complete and thorough sacrifice of her life. Yet, she really has not a vocation in the ordinary sense. There are traits in her character which make her different from the average good nun. But with a magnificent will power, with a pure surrender of her whole personality, she not only succeeds in being a good nun, but she becomes a leader and eventually superior general of her congregation. All the while she knows that she neither entered religious life for the right motives nor had the uncomplicated simplicity expected from her. All through her life her fine intellect grapples with doubt. She submits, but only after reasoning it out. She seems to be cold and proud to the outside world. She is confronted by narrow, petty priests and haughty prelates, drippy piety and narrow vision and yet she submits. She is greater, intellectually, than her narrow society. Even her beloved mother general cannot really understand her.

Nobody can deny that the plot contains grand, if explosive, material. The unfortunate, abnormal father, the strong and intellectual daughter, the confines of a religious congregation with its limitations, the intrusion of the small life outside, the refraction of the national and international scene as a background, and all this in an atmosphere of a lived, struggled faith, of prayer and grace—a dantesque world picture, a true microcosmos of life universal. All this Miss O'Brien masters in beautiful English, filled with plastic detail, with fine and strong emotions, color and life. Thus we live with this great soul. She is never slushily pietistic. No sentence is without fulfillment. Is it the sin of the father, the realistic picture of convent life, the cool, rational atmosphere, the noble irony which deters Catholic readers? I wonder.

Or take Graham Greene's Mexican whiskey

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priest who becomes a martyr almost in spite of himself. This obvious "failure of a priest" is not only hunted by the bloodhounds of the godless, but more than that by his bad conscience, by his past. Thoroughly convinced that he is useless, he takes the chance to escape—tastes freedom for a few hours. Yet he returns to fulfill the demand for a suspicious sick call, walks with open eyes into the trap set up by his fanatic persecutors and dies unpretentiously in the revolting circumstances of a Mexican jail, performing the great satisfaction to justice, reconciling us to his misery. This is another great book hardly recognized by our average Catholic readers. I am sure an unsophisticated, sincere Catholic could live through this book in deep sympathy and reverence unless he or she be a bourgeois. He will see Christ's mercy in this wreck of the priesthood. Then why do we reject it? Why is it buried in silence among Catholics?

It often seems as if we cannot bear realism. Is Saint Paul's word that there are things which should not even be mentioned among Christians the key to our attitude? Or is it the deep love of our Church which we want to see spared and treated with reverence? Or is it a mentality which arises out of the state of siege in which our Church has lived for so many centuries? Christianity, Catholicism has been the target of many vile attacks. Suspicion surrounds us from all sides. We are on the defensive. We are concerned with the picture we offer the world as a united, well disciplined, well administered, powerful body, a pressure group for nobler and better things. We do not want to take a seat alongside of political machines, racketeer unions and rotten business. We are an ancient family of high traditions with long history. We want to keep our shield of honor clean.

Pride

I think I have summed up what seems at the bottom of our negative reaction in art and literature. It is a world of making ourselves believe that we are a sort of élite in mankind. A defiant pride is at its bottom, a pride built on an inferiority complex: "Let us hush over things that don't look all right." Compare a real saint with his plaster image and you have the same experience.

A pious lady showed me once a chapel which had been decorated by a painter who had not a spark of genius. When I pointed out to her that it was not only a waste of time, money and paint, she answered that the painter and his sponsors had meant well. They had the purest intentions.

I doubt even that. It might be easy to analyze their real intentions and see a rather ugly conglomeration of motives. Those things are not only a waste, but a danger, because they are contagious and carry the germ from man to man, from generation to generation. Good intentions are excuses in the field of morals, never in the field of art. You need the messy brains of the bourgeoisie to be degraded to such an evaluation. If my tailor with the best of intentions, a daily communicant at that, makes a mess of my suit, I cannot wear it and I will not order another one from him. Why are we so indulgent in the field of ideas and art, but so adamant in the social and commercial field? It is because we take things seriously only in one field, not in the other. The religion of a writer does not make him a great writer, nor does his subject. Catholic novels do not have to deal with religious subjects—nuns, priests and churches—and when they do so, they never ought to do it the bourgeois way—dishonestly—the plaster-statue way.

Only a few writers are able to treat such delicate subjects. Kate O'Brien, Sigrid Undset, Graham Greene, Georges Bernanos are among the few. Cronin tries to avoid the pitfalls of other Catholic authors, but he is too careless, too coarse, too smart and too infatuated with his hero to reach the perfection of these great writers. What shall we think of a writer who calls the bulk of his book, "The China Incident"?

The maggot in the apple of Catholic literature is the sodden, drab and cautious spirit of our nineteenth century, lingering on in the mass of Catholic artistic, literary production and its general appreciation.

The positive attitude to which we have to return, after this attempt of an analysis, therefore consists in shedding our bourgeois attitude. Men like Eric Gill, and I mean the unexpurgated one, lead the way. He, to use a bit of slang, bent over backwards to debunk puritan stuffiness in art, in sex life, in human relations, in economics and in politics. He would not be polite nor observe a convention unless it was an outcome of honesty and Christian virtue. What some of his critics have deemed to be coarseness and an obsession with sex was a reaction against Catholic victorianism and dishonest prudishness. He intended to administer the shock treatment his fellow Catholics needed, to "snap out" of their bourgeois attitude before it was too late. Being human he had his limits and distortions. Being great and Christian with his childlike simplicity and his pureness of intention coupled with talent and genius, he has opened us a gate toward a road which will help us again to be ourselves: Christian, Catholic and human. Our liturgy points towards this goal: the whole person, the whole of society, all human relations, all human activities are comprised in this process of consecration. Therefore our literature has the duty to embrace them all with simplicity, honesty, totality and truthfulness.

Karl Adam has given us a simple formula for the man Catholic: it is he who is open toward all good, who is thoroughly positive, affirmative, large minded, wide-open, the opposite of the puny, petty bourgeois.

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Views & Reviews

BY MICHAEL WILLIAMS

A RECENT address given by Dr. Ernst W. Meyer, visiting professor of political science at Bucknell University, Lewisburg, Pennsylvania, before the delegates attending the national conference of Church Related Colleges, dealing with the type of education given by colleges of the religious denominational type—presumably, the conference included Protestant denominations alone—and the problems of the post-war period, deserves wide attention in Catholic circles. Dr. Meyer is a German veteran of the first World War who entered the diplomatic service of his country after the war and held many important posts, among them that of first secretary of the German embassy in Washington, D. C., from 1931 to 1937. He resigned for reasons of conscience, for he could not agree with either the domestic or the foreign policies of the Hitlerian Reich. How deeply grounded in Christian principles were the reasons that led to his severance from the service of the nazi state is made evident in his Bucknell University address; by inference only, however, for what he has to say is nowhere narrowly personal. It is simply that as a Christian, obliged to ask himself how his principles as a Christian applied to his public as well as his private responsibilities, he came to the conclusion that only in Christianity, practically applied, can mankind hope for any fortunate result of the present calamity of world-wide war. What makes his address particularly significant—and leads to the hope that it may be published and given wide circulation—is the stress he lays upon the need for frank and constant cooperation between Protestants and Catholics, especially in educational fields, in dealing with our universal crisis.

In Germany, as Dr. Meyer truly points out, such cooperation has become a reality. He quotes from the Berlin *Catholic Church Gazette:* "It is a case of the brotherhood in arms of Catholics and Protestants," and goes on to say: "There are thirty-five million German Catholics, forty million Italian Catholics, more than ten million Catholic Czechoslovakians, more than fifteen million Catholic Poles and more than twenty million most faithful American Catholics and millions and tens of millions in other countries, especially in South America. How can any Protestant ever think that the spiritual victory over Hitlerism and other totalitarianisms could be achieved without the help of Catholicism? There are only two alternatives for the future as far as traditionally Christian countries are concerned, to be totalitarian and pagan or to be Christian and free."

The question laid before the Protestant educational organizations by Dr. Meyer can equally well be asked of Catholics. How can Catholics justifiabily think that a spiritual victory over Hitlerism and other totalitarianisms can be achieved, humanly speaking, without the help of Protestant Christians, and the Christians of the Greek Orthodox groups? Short of a most stupendous miracle that would instantaneously reunite all Christians in what Catholics believe (but many, many millions of other Christians do not believe) to be the Mother Church, after the world war comes to its close there will still exist the doctrinal and disciplinary and psychological separations and divisions among the many, but scattered, national groups of Christians. These divisions and separations are real enough, and have in former times contributed to terrible wars of religion, but in the face of the newest peril of our own age, those deeper things that tend to unity, or, short of unity, to close and sympathetic and practical cooperation among all Christians should enable them, under wise leadership, to join together against the common enemy. And not merely in a somewhat desperate, almost despairing spirit of self-protection, of relief merely from sufferings and persecution, but in a spirit of construction, almost of the transfiguration of the war-torn world—for the benefit not only of Christians, but of all humanity.

Says Dr. Meyer: "Martin Niemoller is not a lonely figure, but is one out of thousands of Protestant ministers and Catholic priests who feel as he does. They all wait and work for the great Christian political, economic and educational alternative to totalitarianism which still has to be propounded, as matters are, by and from those countries which still are free."

The Stage & Screen

Heart of a City

ONLY one London theater stayed open throughout last year's aerial blitz: the tiny side-street Windmill, regaling with its Non-Stop Revue two or three rows of furloughed service men and footloose refugees. Lesley Storm's play takes us backstage into the principals' dressing room, which eventually becomes their bedroom as well. Here the girls shed and don their scanty costumes, wisecrack, bicker, fall in love, cower when bombs strike across the road, brew tea, buck one another up. Miss Storm, assisted by the sound effects department, has communicated hauntingly the blitz temper. And Gilbert Miller has rounded up an unusually attractive corps of young ladies, mostly English, who are more than generous in the matter of displaying their attractions. For the benefit of the women in the audience, the scene shifts briefly to the officers' mess at a bomber station, where a dozen personable RAF pilots relax between lethal chores.

All this adds up to lively background, with which the author doesn't try to compete. Such private drama as she injects is conventional: one of the actresses is in love with the alcoholic lyric-writer, who in turn is in love with one of the other actresses, who in turn succumbs at first glance to one of the bomber pilots. The love scenes are summary; the characters are static. "Heart of a City" doesn't really pretend to be a play; call it, rather, a sentimental tribute.

Gertrude Musgrove, new to Broadway, is the most winning of the girls: pert, sardonic, debonair. Naturally she would lose her man to the more conventional blonde

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beauty of Beverly Roberts. Lloyd Gough, the lyric-writer, has to compete with a badly written part; the lines which are meant to demonstrate his superior sensibility would drive any actor to drink. Richard Ainley is a debutante's dream of a handsome, close-lipped RAF hero. *(At Henry Miller's.)*

They Should Have Stood in Bed

"THEY SHOULD HAVE STOOD IN BED" is by "Three Men on a Horse" out of "Room Service." Four of what A. J. Liebling has beautifully named Telephone Booth Indians share—strictly on the cuff—desk space in a West 48 Street office. One is a lawyer who never had a case; one peddles stolen suits; one is a correspondence-school private detective; the fourth is an Idea Man. The quartet has found a cook and now they need a restaurant to go with him; but naturally they need first a prizefight champion to shake the customers' hands. Before they are through outsmarting themselves, their timid little chef is boxing Tony Canzoneri (in person) for the welterweight championship of the world.

That, however, is only one of perhaps five hundred complications the three authors have dreamed up. A good many of them pack laughs, particularly during the second act; in fact the audience appeared generally to enjoy itself, although the faces around me looked a little frantic when the lights went up after the final curtain. Maybe it would have been a better play if the authors had limited themselves to, say, three hundred twists.

Jack Gilford, Sanford Meisner, Grant Richards and John Call, as the four Indians, accomplish the considerable feat of individualizing their performances. With one or two exceptions, the minor parts are well played, and Samuel Leve's set pitches the key. *(At the Mansfield.)*

DAVID BURNHAM.

What Golden Age?

IT WAS in the bad old days of Chicago, 1926 and 7, when prohibition was in its prime, the days of Texas Guinan, Harold "Red" Grange, Teapot Dome scandal, speakeasies, Black Bottom, when a murderer was safe in Cook County, the days of Roxie Hart. Thus reminisces the reporter in *"Roxie Hart,"* the movie dedicated to "all beautiful women who shot their men out of pique." Those who saw Maurine Watkins's play in the twenties, "Chicago," will remember that the action took place in the present as Francine Larrimore portrayed the little slut who committed murder and then twisted the courts and justice around her finger as she crossed and uncrossed her legs on the witness stand. Now Ginger Rogers puts all her vitality and acting ability into the rôle. But in the movie version the action is shoved safely back into the past as the narrator tells the story of Roxie Hart, "the prettiest woman ever charged with murder." Nunnally Johnson made other changes in his fast moving, well written script. As it stands now Roxie didn't do the murder at all. She confesses to the deed just for the million dollars' worth of publicity that all this notoriety can bring a chorus girl. Anyway, "women don't swing in this country"; and Roxie is assured that she'll be defended by the best criminal lawyer in the country. "Why, the streets of Chicago are congested with women that Billy Flynn freed from murder charges." Adolphe Menjou plays the lawyer to the hilt—always remembering to be overly dramatic and to share the spotlight with Roxie whenever she's acquiring this fame that's going "to cover the country like dew." Miss Rogers plays Roxie in the full fashioned burlesque style in which the whole satire is done. William A. Wellman directed with his tongue in cheek and with speed that never slows down for corners. The film has to be played fast, for if you ever stop laughing or have a minute to think seriously about this travesty on justice, you'll find the lines come just a little too close to a dirty joke. Besides Rogers's and Menjou's, good performances are turned in by George Montgomery, Lynne Overman, Spring Byington, George Chandler. The surprise ending in the movie version is a little silly, but perhaps it is the ironical conclusion that Roxie deserves after the joke she pulls while she's in jail.

"Johnny Eager" is about crime too; but it treats its subject matter seriously, so seriously that it frequently fails to entertain and one wonders why it was made. But having been made, and made well, it turns out to be an interesting study of the criminal type. Under the good direction of Mervyn LeRoy the cast responds with noteworthy performances. As the hard, ruthless racketeer, who poses as a taxi driver because he is still on parole, Robert Taylor does his most convincing job to date. But as Johnny's Greek chorus, as his Boswell who explains his deeds and picks up the minutiae of this strange character, Van Heflin, never drawing a sober breath throughout the entire film, practically steals the picture. Perhaps his performance is too good. So strenuous, sincere, pathetic is the characterization he builds that one is concerned more over his abnormal life than Johnny's. Lana Turner does the best she can with the undeveloped rôle of a sociology worker who falls too hard for handsome Johnny's male brutality. It is not her fault that the rôle lacks conviction. Nevertheless, as the daughter of prosecuting attorney Edward Arnold, on her falls one of the dirtiest tricks ever played on a film's heroine. Johnny's framing her almost results in her mental collapse. In fact the whole film is a jumble of abnormal people. James Edward Grant, the author of the original story, wrote the screenplay with John Lee Mahin. Without going highbrow, this essay into criminology attempts to be intelligent in portraying a feelingless killer who could have stepped out of a Hemingway story. Johnny is not exculpated. Blonde Lana says his main trouble is that he never had a dog when he was a boy. But after Johnny pulls his noble Sidney Carton finale, it is boozy, bleary-eyed Van Heflin who sheds a tear for him and suggests he might have been a force for good if he had got a correct start.

With *"Mister V"* we come a little closer to our times—not to the present, but almost. This is a modernized version of the Scarlet Pimpernel story. But instead of rescuing condemned aristocrats from the French Revolutionists, our up-to-date hero is whisking anti-nazis out of Germany during the pre-war days of 1939. Horatio Smith isn't the mild mannered professor of archeology that

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he seems. Although he and his five Cambridge students really are searching for the Aryan civilization that is supposed to be buried in Germany, they are also busy freeing victims of the Gestapo who are slaving in concentration camps. Leslie Howard makes Professor Smith very gentlemanly, English, absent minded and lovable. And before he completes all the exciting adventures in his noble rescue work, you realize that Professor Smith is also very courageous and human. Since Mr. Howard produced and directed this film as well as acted in it, I wish someone had advised him to speed it up and make it a bit more thrilling and plausible. You have to take too much for granted. Even the Germans can't be as dumb and thick witted as they are portrayed here. Since "Mister V" misses so badly in its portrait of an American student, one suspects its characterizations of the Germans are somewhat colored by the English interpretation too. However "Mister V" is an adventure film with good suspense, that Richard Harding Davis would have enjoyed, not a sociological study of our enemies.

PHILIP T. HARTUNG.

Books of the Week

Liberator

Bolivar. Emil Ludwig. Alliance. $3.50.

AND so is written another biography of Simón Bolívar, the great liberator. The moving life story of this colorful character, however, is yet to be written in the vivid and rounded form which will make him as familiar a figure here as "Honest Abe" is in Latin America. Nor is this a landmark for scholars, though it is ponderous in tone and philosophical in intent. Unfortunately, "The life of an idealist—essentially the psychological history of a man," according to the jacket, does not quite accomplish its purpose, for it is just such a biography of Bolívar that is lacking. He is not brought to life by the skilful interpretation of his acts, but remains a foreigner who liberated some countries in South America and was brave and perhaps a little giddy—still only a name in a history book.

It is evident to a student of "Bolivariana" that Herr Ludwig has, of course, done a considerable amount of research, consulted Lecuna, Larrazabal and O'Leary, and so we have a faithful account of the young man born to wealth and name who, dissipating his youth in senseless debauchery, dreams a dream of glory which somehow lies dormant throughout the better part of his life, finally to awaken in Chapter III to liberating his country. Herr Ludwig is unsure of his ground, gropes vainly to understand and interpret peoples and surroundings obviously strange and perhaps distasteful to his precise German mind, and finds no more adequate description of Bolívar than that of "poet," which seems inappropriate. It would have been quite different to call him "poetical," for he lived in the heyday of romanticism, the lyric Byron and Madame de Stael and the teachings of Rousseau and Montesquieu.

Chapter IV, "The Dictator," shows a decided improvement in feeling. Here is the man of action, the liberator of five countries, the seasoned general, the able politician, the fascinating Don Juan, and Herr Ludwig, more adroit at describing tangible exploits than in delving into the heart and mind of this man, and through him of an entire peoples, is at his best. There is an objective and critical analysis of Bolívar and San Martin, the hero of Argentina and Chile, and their celebrated encounter at Guayaquil, as well as an intelligent appraisal of their reactions and motives.

"Don Quixote," containing a good many quotations from Bolívar's letters and proclamations, follows the last few years of his life and the biography drags to a close leaving no enthusiastic impression on the reader. Perhaps this is a reflection of the writer's state of mind.

Throughout the book, there is an exaggerated emphasis on the influence of Napoleon, which grows somewhat tiresome and only suggests that the author, unable to understand his subject or his environment, struggles to reach him through the more familiar saga of Bonaparte, explaining Bolívar by means of ever odious comparisons. There is no doubt, or reason to deny, that the younger Bolívar was profoundly impressed by the great man's achievement, but it is dubious whether he patterned his life constantly on his mould, particularly if we consider his highly developed ego and innate consciousness of his manifest destiny.

While great stress is laid on the figure of Simón Rodriguez, his tutor, and the importance of Bolívar's meeting with Humboldt, the celebrated scientist, is over-emphasized, a man like Andres Bello, a thinker and a sage whose teachings spread over the entire continent, who became a champion of liberty in his own right and remained a devoted friend and admirer of the Liberator to the end of his days, is dismissed with one sentence.

A distinct anti-Catholic bias is prevalent. Thus he states that: "These soldiers of freedom, taking the oath in Rousseauesque style, had also to propitiate the priests by swearing to defend the mystery of the Immaculate Conception." Could it be, Herr Ludwig, that there was no contradiction in this, to you, seemingly ridiculous fact, and that "these soldiers of freedom" were merely adapting foreign ideology to their culture and tradition? Again, referring to Simón Rodriguez, he says: "When he defied prudery by using his own naked body for anatomy demonstrations, the Catholic mothers were horrified." What do you think, Herr Ludwig, would have been the reaction of the austere New England settlers?

This bias leads him, I believe, into an erroneous trend of thought, and he repeats the fast disappearing theory that: "the Spaniards destroyed what they found, forced the natives to work in the gold and copper mines and tried to cast a veil of nobility over their domination by giving baptism to the natives, thus holding out the hope of a better life after death." Salvador de Madariaga's scholarly biography of "Hernan Cortés" would seem appropriate reading.

There are some historical inaccuracies, the usual mispelling of foreign names without which a book on Latin America would be incomplete, even incorrect usage of English in at least one case, all of which is not particularly Mr. Ludwig's fault, but it does seem as though at least the "Academia de la Historia" should not be given the Italian form of "di," in no less glaring a place than on the jacket, as well as in the book itself.

Stylistically the book leaves much to be desired. Bolívar's ringing words seem flat and uninteresting in their English version, although here again, of course, it may not

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be Mr. Ludwig's fault but that of the anonymous translator.

Over the entire work, like a pall, is Mr. Ludwig's unsympathetic attitude and his complete lack of understanding of the Spanish temperament and culture. This is indeed a blow to the popular Latin American myth that "The Europeans really understand us!"

LULÚ VARGAS VILA.

BIOGRAPHY

Mr. Churchill. Philip Guedalla. Reynal. $3.00.

IF THE READER concedes at once that this biography of England's great leader is a purposeful war book rather than an impartial study, he will find it rewarding and inspiring. For Mr. Guedalla has employed his excellent literary gifts to compose a prose Churchilliad which is likely to become the seed book of a long series of sagas.

Mr. Guedalla reveals little or nothing new about Winston Churchill. Indeed it is well nigh impossible for a contemporary historian to add to Mr. Churchill's own frankly autobiographical travel books and articles or to the body of public information concerning him. The British Prime Minister is nothing if not articulate. As a schoolboy he preferred English literature to the more exacting disciplines of the academic world. His career in the army blended into a series of Richard Harding Davis adventures in India, the Sudan, Cuba and South Africa, all of which were duly recorded in books and articles. As the *enfant terrible* of the Tory party and as an unorthodox Liberal, he made the headlines more often than any of his colleagues with the exception of Lloyd George.

His work as First Lord of the Admiralty and as Secretary of War during 1914-18 is here regarded as a major contribution to England's victory. In Mr. Guedalla's opinion the Gallipoli campaign, for which Mr. Churchill almost lost his political head, was a strategically sound plan. Had it been successful, he says, the fall of Russia and the subsequent Bolshevist Revolution might have been averted.

In political eclipse from 1912 to 1934 Churchill tilted vainly against the ministerial mediocrities who kept England comfortably asleep. His strenuous opposition to Bonar Law, Stanley Baldwin, Ramsay Macdonald and Neville Chamberlain, his swift discernment of the nazi and communist threat to the Empire, above all his courageous battle to awaken the heroic virtues at a time when it was fashionable to sign the Oxford pledge and regard Western civilization as "an old bitch gone in the teeth" are clearly underlined as prefigurations of Mr. Churchill's present world leadership of the forces of conservative democracy.

This idealistic portrait is not merely a graceful and sustained eulogy. It goes very close to the heart of the truth. Because Mr. Guedalla admires his national leader, he understands him much better than do Churchill's many critics. Guedalla sees Churchill as a masterful man of action. Fortunate in his noble birth, more fortunate in his beautiful and influential mother, most fortunate in his happy marriage, Churchill is clearly a man of destiny. Only such a man could unite the aristocracy and the masses into a loyal and coherent nation. His words and his deeds shook England out of a profound and treacherous spiritual lethargy at a time when the enemy appeared to be winning the war by default. Just as Churchill's superb rhetoric (founded on an almost exclusive diet of

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Macaulay, Gibbon and his father's oratory) was the antithesis of the stuffy board of directors' patter of the average statesman, so too his moral vigor counteracted the torpor of the post-war disillusion and despair.

It is this moral vigor which is the pivotal characteristic of England's leader. Winston Churchill was obstinately normal during the Noel Coward era; when "weak-kneed scepticism found its expression in half-hearted policies and uncertain ethics . . . [he] was quite as far from *The Vortex* as from Mr. MacDonald's muddled idealism or Mr. Baldwin's organized inertia."

The book is studded with felicitous quotations from Mr. Churchill's own writing during the past forty years, and many gems of Guedalla's own devising. It is perhaps too much to expect a candid appraisal of Churchill's part in the Versailles conference and Irish affairs at this particular crisis in our history; but apart from these significant omissions, the biography gracefully accomplishes its obvious purpose of making its subject better known and more widely admired. FRANCIS X. CONNOLLY.

Time Was: Death of a Junker. Heinrich Hauser. Reynal. $3.00.

THIS IS NOT one of those many books of shipwrecked German politicians who want us to believe that their failure was undeserved and who are courting American approval for their intended return to power in the Fourth Reich. Heinrich Hauser came to this country rather in order to make good here as a farmer, and besides this he is a real poet who wrote some of the best sea stories in modern German literature and who knows how to tell in this new book his own life story with an extraordinary power of realization, describing scenery and persons with such impressive penetration that you easily mistake them for your own personal acquaintances. Since Nora Waln's splendid book "Reaching for the Stars," published about five years ago, no book has come out so able to give you a rather unbiased picture of how Germans lived through the days of the Kaiser, the Weimar Republic and the Third Reich.

Many of Hauser's ancestors have been Junkers, but he shows us that they were not the mere devils many Americans believe them to be. They were born to their position as fish is born to water, but with the arrogance of their privileged class they had also a strong feeling of their privileged duties, and they hated corruption. But with the new régime, Hauser saw abuse of power and corrupt officials.

Hauser gives a bright picture of both his life under the Weimar Republic and the Hitler régime. He dislikes them, but without any dogmatic prejudice, just describing the unsatisfactory social and spiritual conditions he met. Forty years old now, the poet Hauser has lived under many conditions of life: in castles and cottages, in steamers and sailing-boats, as a contributor to the leftist *Frankfurter Zeitung* and to the rightest *Tat,* as a propagandist of the "Sarrasani Circus," winning the favors of the municipal officers with champagne dinners, and as a roving reporter advertising the American Standard Oil Company.

Such a colorful life, told by a real poet, makes fascinating reading. You will enjoy Hauser's book and, just passim, enlarge your understanding for German matters and perhaps realize for the first time how Hitler could bluff an intelligent nation into the desperate violence of his policy. MAX FISCHER.

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CONTEMPORARY SOCIAL PROBLEMS

The United States and Civilization. John U. Nef. Chicago. $3.00.

IN THE COMMONWEAL of January 16, George Streator reviewed the recently published sociological study "Down South." With his usual perspicacity, he noted that this large volume was well-cushioned with the apparatus of graphs, charts, references and detailed data, but shed less light on a vital subject than a recent address of Archbishop Lucey. Extend this observation to cover the major portion of our present cultural output, and you have the *raison d'être* of this challenging work. Probe the causes of this condition, and you are in a position to appreciate the brilliant analysis entitled "The United States and Civilization." Then, while still in the reflective mood, go out and buy this book, and be prepared for some fruitful and constructive thinking on the position of America in a world aflame.

Fruitful, indeed, it will be. The state of our times encourages stock-taking. It is easy to be complacent when all goes well; the threat of catastrophe demands the full use of our faculties. Serious works of interpretation should be in demand. Reading the volume under review, one cannot avoid a comparison with Burnham's "Managerial Revolution." Both are products of keen minds and sound scholarship in the same field; both are reasonably independent in their conclusions. But Burnham ignores values and his acceptance of the doctrine of inevitability leads him into the dangerous waters of prophecy; Nef rests his case on sound philosophy, and is content with presenting the alternatives, using his persuasive powers to appeal for the course which reason and experience suggest can alone be salutary.

Professor Nef bases his analysis on the enduring truth of the philosophical tradition of the West as represented by Plato, Aristotle and Aquinas and on the value of the religious tradition incorporated in Christianity. He is deeply in debt to Maritain and cognate thinkers abroad, and to the movement in his own University under the egis of Dr. Hutchins. His views expressed in these Walgreen Foundation lectures represent a synthesis of many streams of contemporary traditional thought; but they are thrown on a background of wide technical knowledge in economic history and intense personal conviction.

The author begins his surveys with a description of the material crisis which has followed in the wake of expanding industrialism. Because Western peoples have come to interpret all values by material standards, the slowing up of the rate of increase in production and the decline in economic expansion have created serious problems of adjustment. But the real crisis in present day America is in the domain of the mind. The starvation of the spiritual has reached the point where it can be argued that even the maintenance of our standard of living depends upon a recovery of other values. The nineteenth century could subsist on the fragments of the Christian and humanist traditions, but we are faced with an almost total eclipse of faith, reason and art. It has become scientific to measure skills, sewerage plants and painting with equal detachment and without reference to objective standards. Our hope that morals and intelligence would be improved with the rise in the national income has failed to be realized; now we are in danger of falling into the more dangerous illusion that all we need do is to win the war and all problems will vanish. Even the freedom and democracy for which we struggle cannot be preserved

FOR

HILAIRE BELLOC

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THE SEVEN GIFTS OF THE HOLY GHOST

by Bernard J. Kelly, C.S.Sp.

Father Leen has recommended the SEVEN GIFTS; we might easily have mistaken him for its author. This treatise is based on St. Thomas, but its style, although restrained, is supple and familiar.

134 pages **$1.75**

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YOUR EYES AGAIN

We have suggested a number of times in these pages that the readers of THE COMMONWEAL make offerings to help purchase Eye Kits for the missions, in return for the blessed gift of sight which God has bestowed on them. A letter just received, evidently in answer to this appeal, reads as follows:

Dear Reverend Father:

Within three years I have had two successful cataract operations. I am sending $60 to express my gratitude to Almighty God. The money is to be used to buy a set of surgical instruments for eye operations.

We still offer you the opportunity of contributing toward these eye sets. The sacrifice you make by your offering, as well as the offering itself, will surely be an acceptable thanksgiving for your sight and that of your dear ones.

Meantime, the appeal for Neo.-Arsphenamin was only slightly successful. Not enough has been received so far to buy even a thousand of the ampules. Therefore, we shall be obliged if those who are interested will send their contributions as soon as possible to Rev. Edward F. Garesché, S.J., President of the CATHOLIC MEDICAL MISSION BOARD, 10 West 17th Street, New York, N. Y.

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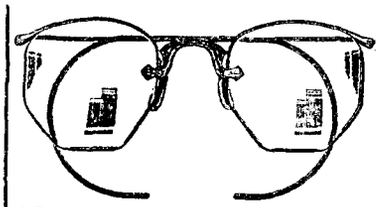

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without their spiritual foundations; and it has been the collapse of traditional standards that has given the despot his opportunity. America can defend civilization only if religion, morality and art secure places for themselves independent of material values and if education, the economic structure, government and international relations be directed to these true ends of civilization.

In arguing these propositions Dr. Nef displays the moderation of a truly rich mind. His convictions are strong, but he does not weaken his case by exaggeration. He concedes that the scientific approach to social studies and the concern for material welfare has borne fruit, and finds them objectionable only when they displace ethical principles. Christopher Dawson has pointed out the need for an integration of technical progress with sound philosophy, with each given its proper place. This is the aim of Professor Nef.

Countless editorials since Pearl Harbor have insisted that Americans must be told the truth. "No paregoric in the news," as one writer put it. There is certainly no paregoric in this volume. Secular circles, particularly in education, will find it disturbing and revolutionary. Catholics will find themselves in general theoretical agreement, but will find material for evaluating the practical application of their principles. None can afford the luxury of complacency, and there is real need for self-criticism, individually and nationally. Here is a volume for your mature study club or discussion group.

JOSEPH N. MOODY.

Remaking America. Jay Franklin. Houghton. $3.00.

THIS BOOK is not a profound study of the social and economic problems facing America today. It is written by a newspaper columnist who apparently has neither the time nor the ability to write anything authoritative or definitive. It does not compare, for example, with the somewhat similar study, "Revolution in Land," by Charles Abrams.

Its four main divisions deal with the land, the water, the people, and freedom. In each of the sections some well selected photographs are included. With the general thesis of the book, that the American people have wasted a large part of their natural resources, and will die out as a potent force in world affairs unless a radical change is made in the use of their natural resources, no sane man will quarrel. Any good American should be alarmed upon realizing that approximately half of the crop land of the nation either is subject to serious erosion or is of poor quality. Likewise, the fact that nearly half of the farms of the nation are tenant operated, which means very wastefully operated, should be a cause for real concern, since basically we all live on the land of the nation.

Much of the book is given over to accounts of dams built, conservation of forest area and grazing land, restoring soil to production, flood control, and the effect of such constructive work on the people most immediately concerned. Unquestionably, practically all such work has been of great value to the nation and its people. Unfortunately, the immediate cost of this work is very great. It is regrettable that practically all such projects will now be discontinued. War is a jealous mistress and admits of no competition in expenditures. The remaking of America must now be indefinitely postponed, for lack of money and workers. This reviewer hopes that the undertaking may possibly be resumed before it is too late.

PAUL KINIERY.

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RELIGION

The Voice of Trappist Silence. Fred L. Holmes. Longmans. $2.50.

THIS thin octavo book of one hundred pages and some fifty photographs, bound in sack-cloth, printed on glazed paper, presents us with a layman's view of the Trappist life and monasteries of this country. Its author has been a frequent guest at the three Cistercian abbeys in the United States and has acquired an appreciation of Trappist rule and spirit which no amount of reading could provide. As a lawyer and publicist he has come into the Trappist *milieu* from a busy life of affairs; hence, it is not strange that all his observations should serve to mark the difference between life without and life within the walls. What impresses him is the fact that here in the twentieth century there are certain oases of silence, simplicity, prayer and communal society where consecrated men, living under vows of poverty, chastity and obedience, have found great happiness despite their drastic severance from the material comforts of the world without.

He takes pains to dispel the common belief that these monasteries are merely penitentiaries for distressed and disillusioned souls: shows how labor for God under an abbot is not without joy, how silence restores the sanctity and sanity which materialism renders impossible, and how sound government derives from religion and God. The author has traced the movements of the Trappist monk through all the various stages of prayer and labor, seeing that the monastic choir is a veritable "battlefield of prayer," and it is patent that this busy, silent, ordered, religious way of life seems to furnish him, as indeed it has to others, an answer to the noisy futile chaos of much of the life of our time.

Thousands of souls have a natural vocation to religion, but for all those who appreciate its attractiveness, only a few receive the supernatural call to embrace it. The author has not dealt with the sacramental side either of religion or the vows, and his book would have a more profound and effective appeal if he had written a few chapters on the philosophy and interior life of religion. Nevertheless, he has made a charming book for a layman, and aside from minor mistakes in terminology and a touch here and there of sentimentality, his attractive volume will serve to introduce many a person to a side of Catholic life which deserves grateful recognition in our day.

RICHARD FLOWER.

BRIEFER

Gardens for Victory. Jean-Marie Putnam and Lloyd C. Cosper. Harcourt. $2.50.

AN ADMIRABLE handbook conceived for a very practical and immediate use. If you get a copy now, you will be in a fair way to having a vegetable garden this summer which will repay your efforts in health and fun and a feeling that you are contributing to American victory. The approach is not only scientific, with a lot of information on vitamins and minerals and other such matters, but also direct: how to plant in the most useful and economical way, and how to get results quickly on limited available space. Perhaps the unique contribution of this volume is its treatment of gardens for chidren—how to manage them, plan them, keep them within reasonable compass.

CORRECTION: *The correct title of Wallace R. Deuel's book reviewed last week is "People under Hitler."*

Book Publishers Recommend for Lenten Reading

THE PARABLES OF CHRIST. By Charles J. Callan, O.P., S.T.M. "A treasure house of spiritual reading."—*Catholic World.* "This commentary on the parables stands out as a unique work of Biblical scholarship, a peerless jewel of learning, accessible for the first time in English."—*Emmanuel.* (Joseph F. Wagner, Inc., 53 Park Place, N. Y. C.) ——— $3.00

YOUTH GUIDANCE. By Kilian J. Hennrich, O.F.M.Cap. "This is a new book by an old authority on that most important of the 'ologies-Boyology. Fr. Hennrich has well spent his priestly life among youth and for youth. In the course of these profitable decades he has acquired a wealth of experience in the proper guidance of teen-age citizens of the masculine gender."—*America.* (Joseph F. Wagner, Inc., 53 Park Place, N. Y. C.) ——— $2.25

PADDY THE COPE. *An Autobiography* by Patrick Gallagher. Introduction by Dorothy Canfield Fisher. A lively, witty book by the man who put Donegal on a sound economic basis when he established the world-famous Temple Crone Cooperative Society. With a wonderful map of Donegal by Liam Dunne. (Devin-Adair) ——— $2.50

IS MODERN CULTURE DOOMED? By Andrew J. Krzesinski, Ph.D., S.T.D. Foreword by the Right Reverend G. Barry O'Toole. A timely book for the serious student of world affairs. Written by a Polish cleric and scholar from the University of Cracow, with a background of travel and study in Europe and the Orient. (Devin-Adair) ——— $2.00

FATHER JOHN SULLIVAN, S.J. By Fergal McGrath, S.J. The story of the saintly Irish Jesuit whose devotion to the poor and needy and remarkable ministry among the sick remind one in many ways of the Curé of Ars. *March Choice of the Spiritual Book Associates.* (Longmans, Green) ——— $2.75

THE LIVING THOUGHTS OF ST. PAUL. Presented by Jacques Maritain. A grouping of the principal texts wherein are expounded the Pauline themes, prefaced by a brief life of the Apostle and an account of his apostolic journeys. 20th volume in the *Living Thoughts Library.* (Longmans, Green) $1.25

THE IMITATION OF CHRIST. Whitford-Klein version. Thousands of readers are agreeing with *Orate Fratres* in hailing this edition as "vastly superior in style to other editions." Here for the first time is an *Imitation* whose literary qualities equal its devotional subject matter. (Harper) ——— $3.00

SAINTS AT PRAYER. By Raymond E. F. Larsson. No book known in English so inclusively traces the history of prayer since the birth of Jesus Christ as this compilation of the finest extant prayers written by the Saints or recorded by their own followers. (Coward-McCann) ——— $2.50

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The Inner Forum

ONE of the most zealous of present day workers for American Negro missions died last month at the Mother House of the St. Joseph Society in Baltimore, Md. John Thomas Gillard was born in Scranton, Pa., on July 10, 1900. To quote the *Colored Harvest,* which he edited, "To understand Father Gillard and his work we must know something of his life before he became a priest. When in his youth, he felt the call to serve God in the Sanctuary, he regarded that call as a divine command and at once began to work in preparation for the holy ministry. However, his health failed and it seemed as if he would never see the fulfillment of his hopes. He promised God that if his health were restored he would devote his life to the work of the Negro missions and that he would never deliberately waste a moment of time."

When his health was restored, he entered Epiphany Apostolic College, which was then at Walbrook, Md. He completed his studies for the priesthood at St. Mary's Seminary in Baltimore, and was ordained March 28, 1928. Three years later, he received a Ph.D. there *summa cum laude.* In 1930 he published one of his most important books, "The Catholic Church and the American Negro."

Father Gillard was the author of a number of magazine articles and pamphlets on the Negro question. His first COMMONWEAL article, "Negro Education," was followed in the next few years by such articles as "The Negro Challenges Christianity," "The Negro Challenges Communism," "Lynching and the Law," "The Negro Looks to Rome." His most recently published book (1941) "Colored Catholics in the United States," embodies a wealth of information.

"When not engaged in writing, for which he had been endowed with special aptitude, he traveled over the country, explaining and pleading the cause of the Negro. In schools, colleges and seminaries, in church and public halls, he lectured on the Negro problem and the Josephite cause, and so deep an impression did he make that he returned again and again. . . . He had already completed arrangements for another tour that would carry him through New England and then to the Middle West."

CONTRIBUTORS

Wilhelm SOLZBACHER, author of a book on Pope Pius XI and the Totalitarian Régimes, has recently arrived from Spain on board the "hell ship" Navemar. He knows Spain from several long visits. In 1929 he was vice-president of an International Catholic Youth Conference in Barcelona. In 1936, imediately before the Civil War, he led a group of American professors and teachers on a study tour through Spain. In 1941 he spent five weeks in the country before sailing from Seville.

Rev. H. A. REINHOLD is at present stationed at Yakima, Wash. He is a regular contributor to *Orate Fratres,* and one of the founders of the Apostolate of the Sea.

Lulu Vargas VILA is of Colombian and Venezuelan parentage. She has recently published a book of poetry in Chile.

Francis X. CONNOLLY teaches English at Fordham University.

Max FISCHER writes for the German-American press and was formerly a newspaper man in Germany.

Rev. Joseph N. MOODY is now serving as a chaplain in the United States Navy.

Paul KINIERY is assistant dean of the graduate school of Loyola University.

Rev. Richard FLOWER, O.S.B., is sub-prior of St. Gregory's Priory, Portsmouth, R. I.

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